UNITY. FREEDOM.

THE

Unitarian

MONTHLY.

An Organ of Reasonable Religion.

"One God, one law, one element,
And one far-off divine event
To which the whole creation moves."—*Tennyson.*

FAITH. FELLOWSHIP.

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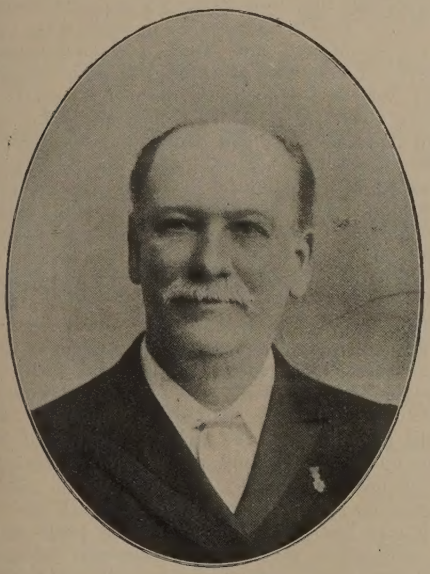

Mr. JOHN HARRISON
(London),

President, British and Foreign Unitarian Association.

Born, Chowbent, Lancashire, July 9th, 1841; son of Rev. Dr. Harrison, minister Chowbent Chapel, and subsequently at Effra Road, Brixton, London. His grandfather was a Manchester merchant; his great uncle, Rev. William Harrison, was 50 years minister of Blackley Chapel, near Manchester; his great-grandfather was the Rev. Ralph Harrison, 39 years co-pastor of Cross Street Chapel, Manchester, with Rev. Dr. Barnes. This Rev. Ralph Harrison was the compiler of Harrison's "Sacred Harmony," long a standard work in the North of England, and his tune "Warrington" is to be found in nearly every collection of hymn-tunes, including "Hymns Ancient and Modern." Mr. Harrison is descended from Cuthbert Harrison, of Singleton; he and his brother Joseph were both ejected ministers (1662). On the female side his descent is from the Rev. Samuel Angier, of Dukinfield, and the Rev. John Cooper, of Gee Cross, Hyde, Angier's son-in-law. He has served as President and Treasurer, Provincial Assembly of London and South-Eastern Counties; as President, London District Sunday School Society, and of the London District Unitarian Society; and is now President, British and Foreign Unitarian Association; an elected member of the Committee of the National Triennial Conference of Unitarian and Kindred Churches, and Treasurer of the Effra Road Chapel, Brixton. Mr. Harrison has been all his life in the shipping trade, is in business on his own account in London, and at Treport in Normandy, having regular lines of steamers between London and Antwerp, London and Treport, and between Treport and Swansea, Bristol, Manchester and the pig-iron ports. He is a Knight of the Legion of Honour of France, of the Order of Leopold of Belgium, and of the Order of Francis Joseph of Austria. He is a musical composer and instrumentalist, honorary organist to the British and Foreign Unitarian Association, and played the great organ in the Cathedral at Geneva when the International Congress of Unitarian and Liberal Christians was held there; always generous in support of Unitarian movements and institutions, gives much time and service to Unitarianism generally, and is proud of the name in its widest and most modern interpretation. Mr. Harrison is one of the most widely known amongst Unitarian laymen in England, and is a fine example in personal character and loyalty to principle; held in great honour and high esteem not only by his co-religionists, but as this record indicates, by people of various creeds and nationalities in Europe and wherever he is known.

We may not think our fathers' thought;
Their Creeds our lips may alter;
But in the faith they dearly bought,
Our hearts shall never falter.

—J. W. Chadwick.

An Obstacle.

I was climbing up a mountain path
With many things to do,
Important business of my own
And other people's too,
When I ran against a prejudice,
That quite cut off the view.

My work was such as could not wait,
My path quite clearly showed,
My strength and time were limited,
I carried quite a load,
And there that hulking prejudice
Sat all across the road.

So I spoke to him politely,
For he was huge and high,
And begged that he would move a bit
And let me travel by;—
He smiled, but as for moving!
He didn't even try.

So I sat before him helpless,
In an ecstasy of woe:
The mountain mists were rising fast,
The sun was sinking slow,—
When a sudden inspiration came,
As sudden winds do blow.

I took my hat, I took my stick,
My load I settled fair,
I approached that awful incubus
With an absent-minded air—
And I walked directly through him,
As if he wasn't there!

—Charlotte Perkins Stetson.

The Chronicles of Parson Pimm.

By the Author of "Randal's Principle," Etc.

CHAPTER VI.

One day I paid a visit to a minister who had been a fellow student of mine at college. As was natural we chatted about old times.

"I say, Pimm," remarked my friend Blank, "You were in lodgings at G—— when you were a student. What were your experiences?"

"Oh, I fear that is rather a big question. You know it was the policy of the College then to put students out to work with churches, so as to gain practical experience. I was placed at G——, a few miles from the city, to act as student assistant to a well-known aged minister. And to be on the spot for evenings and for Sunday work. I was required to live at G—— in lodgings. And I can assure you that my experiences were very varied indeed."

"I had something of the kind myself," said Blank, "but I should like to know how you fared."

"It's a long story if it were all told," said I; "but to make it as short as possible, let me say that at first I secured apartments with some nice people—a widow and her son and wife. All went well for some time. I paid them a fixed sum for the rooms and attendance, and they got in for me what food I required, for which I paid every week when I settled for the rooms. After I had been with them for a while, the son, who was an insurance agent, suddenly disappeared. So far as I could make out he had embezzled some money and left the country to evade the clutches of the law. This, of course, plunged wife and mother into trouble, and out of pity for them I remained on, having the use of the two rooms I rented from them. They became poorer and poorer. The deserted wife went out to some work, but it is not likely that she earned much. It gradually dawned upon me that they were using my food and charging me in the weekly memorandum book with provisions I could not have used. Having cause to suspect it I took note of things and proof was clear that it was as I thought. I deemed it best to say nothing about it, got other rooms, and left."

"Is that the worst you had to put up with?"

"No, it wasn't. My next place was with people connected with our church. A man and his wife—no children. They did not agree very well together; they indulged in much tittle-tattle about other people, and in the coldest part of the winter they begrudged putting any fire in my sitting room, as they had agreed to. So when they moved to another house to a distance not so convenient to me, I made that an excuse for getting other quarters, and secured good rooms on the main road with an elderly lady, Mrs. C——. This would be in October; all went well up to Christmas, when taking advantage of the College vacation I went home on a visit to my parents for a fortnight, leaving payment for my rooms as usual. To my surprise on return I found that Mrs. C——, who must have been something over sixty years of age, had suffered a very serious accident; she had fallen from a step-ladder in the kitchen and broken one of her legs. A bed had been made up in her living room by a neighbour, and on my arrival, ignorant of what had happened, I was astonished at seeing her there helpless. A doctor, of course, had been called in, and was in regular attendance, and a girl from a neighbour's came in frequently to do what was absolutely necessary. Mrs. C—— was evidently in great fear lest I should not, under the circumstances, be able to remain. The doctor said that she would be bedfast for at least ten weeks or three months. Mrs. C—— appealed to me to try and manage as well as I could until she could be on her feet again. I assured her that she need not worry about me. I would get all my meals out, and look after my own wants, and not desert her in her trouble. She seemed very grateful. I did not allow her to suffer financially, giving her the same as if nothing had happened.

"It was more than three months before she could attend to her duties as before. She said she did not know whatever would have become of her had I not remained.

"She became well and strong again, and in due time I was under great pressure of work preparing for a number of college examinations, and I found that it would be necessary for me to work late at night and far into the hours of morning just for about a fortnight. As I paid Mrs. C—— for coal and gas I did not say anything to her about it. But she spoke and complained about heavy gas bills. I told her I should have to be up late for a few nights doing extra work for the examinations.

"But about two nights later she came into my sitting-room study at about 9-30, and informed me that she had decided to turn the gas off at the meter at 10 o'clock every night.

"'Indeed!' said I, 'you must not do anything of the kind. I have work to do and I must do it. If what I pay you is not enough, say so. If you turn off the gas I must go and get other rooms where I can be allowed to do my work without interference.'

"In reply to this she said she did not approve of gas burning late at night, and she had always been accustomed to turn the meter off before she retired, and preferred to do so. She did not believe in mounting up big gas bills.

"'Very well,' said I; "wait this week out until I've had a chance of making some other arrangement, and when I've gone you can have your way, but so long as I remain you must not turn off the gas when I want to use it.'

"With that she went out of the room, never dreaming that I seriously intended getting other apartments. But I felt it so unfair after I had put up with all kinds of makeshift and extra expense during the three months of her illness, out of consideration for her, that I made up my mind now she was so well and strong, that I could not submit to this new discontent; so next day I secured other rooms. On the Saturday a man with a handcart came to the front door at my orders; I put my books and other belongings into it. While I was thus packing my goods Mrs. C—— came in to see what it meant. Great was her astonishment when she found I was really going. I paid her what was due and for an extra week in lieu of notice. And when she realised that my arrangement was really settled beyond alteration, she burst into tears. I told her that I was sorry, and that I felt keenly that she had been hard with me, seeing that I had remained during her illness for her sake. And as my confidence in her was shaken it was better that I should go.

"Ultimately I had lodgings which were a real home. I shall always think very kindly of Mr. and Mrs. ——, who were most thoughtful and considerate to me, and a fellow-student who shared my rooms. We were the first students they had, and after we left College and departed many other generations of students have succeeded us as occupants of the rooms in their house. In justice to myself I ought to say that Mrs. —— told me and others that I was easily pleased, that I gave very little trouble, and that she never found any difficulty in satisfying me. That needs to be said to show that my previous troubles as a lodger could not have been due merely to faults of my own.

"I have not told you all my rough experiences as a lodger, but quite sufficient to show you what sort of a time I had."

"You certainly had it rough," Blank observed; "but it was good education for a man who was becoming a parson."

(To be Continued).

The Mission of Unitarianism.

Jesus taught that all true religion finds its soul and centre and summing up in love—love to God, and love to men. Do not all Christian sects believe in such a religion as this? Very well, then, we have here the common ground upon which unity and fellowship are to be found, if anywhere. Unitarianism has it for no small part of her mission in the world to point this out, and to press it upon public attention. To men and sects clamouring for the unity of Christendom on bases the most absurd and impossible, her mesage is:—The true basis for such unity is not where you seek it. It is here; it is this. It cannot be found elsewhere. This is the basis which the founder of Christianity pointed out. This is the basis which God himself laid in the soul of man. Over the lower things we fight. Here is something so high and holy that we cannot fight over it. About surface matters we contend. Here is something that goes down to a spiritual deep where our hearts touch and beat as one, and therefore where we cannot contend.

Why has Christianity ever been allowed to wander away from this the true basis of its life and its unity? Unitarianism is a voice which the widening thought, the deeper ethical insight, the loftier spirituality of our time is lifting up, crying, O great Christian Church, come back! In God's name, in Christ's name, in humanity's name, come back from the things which divide to the things which unite. Lay aside your creeds, which Jesus never taught; lay aside your rituals and your ecclesiastical assumptions, which have nothing in common with his spirit or his life, return to his religion of simple love and duty. When you do this, but not before, will dawn the long-prayed-for day, when peace and fraternity shall reign in Christendom, and when everywhere there shall be, if not in outward form, at least in inward spirit, 'one fold and one shepherd.'

—J. T. Sunderland.

Home Circle.

You are better than all the ballads
That were ever sung or said;
For ye are the living poems,
And all the rest are dead. —Longfellow.

NOT IF IT WERE MY SON.

Horace Mann, the great American educator, pointing to a great pile erected for the waifs of the streets, made the assertion that the money was well spent if it saved only one boy. After his lecture was over one friend said to another: "Was not Mr. Mann very extreme in his statement?" The other man tightened his grip upon the arm of his friend and replied: "Not if it was my son."

NATURALLY GOOD.

One Sunday morning in Liverpool a number of poor slum children stood along the corridor of a mission hall waiting for a free breakfast. It was bitterly cold and the stone floor was chilling to the bare feet. A little girl was seen to hesitate, her feet were blue with cold, but by standing in one spot she had warmed it a little, and shrank from moving to a fresh cold spot. A boy in the opposite line noticed her hesitation, and with kindly dignity took off his ragged cap and laid it where the little girl would have to stand. He was a ragged street urchin, but there was in him something akin to what was best and greatest in the brave knighthood of past ages.

Maid and mother and wife!—
See your work be done!
Be worthy a noble son!
Help man in the upward way!
Truly, a girl to-day
Is the strongest thing in life!
—C. P. Stetson.

A CHILD THINKS.

A little girl five years old was being shown the pictures in an old family Bible, and seeing a man with knife upraised, ready to slay his son, is told: "That man thought God wanted him to kill his son," and replies with indignant protest: "But He DIDN'T!"

Another five-year-old, on hearing the story of the "Feeding of the five thousand," exclaimed: "Why! it's just like the conjuror at our party; he took lots of things out of his hat and he hadn't put them in."

SHOULD A CHILD BE HELPED?

Thelwall thought it very unfair to influence a child's mind by inculcating any opinions, before it should come to years of discretion, so as to be able to choose for itself. In reply to this absurd notion, Coleridge says: "I showed him my garden, and told him it was my botany garden." "How so," said he, "it is covered with weeds." "Oh!" I replied, "That is because it has not yet come to its age of discretion and choice. The weeds, you see, have taken the liberty to grow; and I thought it unfair in me to prejudice the soil towards roses and strawberries."

The childhood shows the man,
As morning shows the day. —Milton.

The child is father of the man.
—Wordsworth.

'Tis education forms the common mind,
Just as the twig is bent the tree's inclined.
—Pope.

BIAS: GOOD, OR BAD.

Near the top of one of the loftiest summits of the Rocky Mountains, more than ten thousand feet above the level of the ocean, are two fountains, so near, and so nearly on a level, that it would be easy to divert the stream that issues from one into that which issues from the other. These streams take opposite courses, one easterly, ultimately finding its way with a thousand other streams and rivers into the Gulf of Mexico; the other going westerly, at length through the mouth of the Columbia, empties itself into the bosom of the Pacific Ocean. Between the terminus of one stream and that of the other there is a distance of five thousand miles; yet at the outset they were very near neighbours, and neither seemed to have any positive or determined bias, there on the broad plateau at the mountain top, one way or the other. A very ordinary amount of effort would seem to be all that was needed to make the easterly stream run west, or the westerly stream to run east. Is it not so, too, in the early life of children? A little will turn the child in the right or the wrong direction. Is it not the duty of parents to give a bias towards the right? If not, it is plain that there are many influences at work in the world that may make the bias towards that which is bad instead of to that which is good. And this is true also as regards religious doctrine. Parents and teachers are under a solemn responsibility to turn their children towards the TRUTH, as they themselves know it, otherwise there may be contrary teachers who will turn them towards error and superstition.

What is left for us, save, in growth
Of soul, to rise up, far past both,
From the gift looking to the giver,
And from the cistern to the river,
And from the finite to infinity,
And from man's dust to God's divinity?
—Browning.

Literature.

"MY LIFE as Farmer's Boy, Factory Lad, Teacher and Preacher," by Adam Rushton. 3/9 net, from S. Clarke, 41, Granby Row, Manchester.

The Rev. Adam Rushton, Unitarian minister, formerly at Padiham, then as missionary in the Manchester district, subsequently minister at Blackley, Hindley, and Macclesfield, since then for some years in retirement at Upton, near Macclesfield, and now 88 years of age, has produced a very readable, and in many respects a remarkable book. In a good-looking volume of 348 pages we have here the narrative of his varied experience as implied on the title page. It is a piece of really good literature, for it is well written and in choice, expressive English of a kind that it is pleasing and instructive to follow from page to page from the beginning to the end. A hasty glance at the table of contents might suggest the idea that the writer attempts to mention almost everything in the universe of which there is any knowledge, and truly the reader is certainly introduced to an astonishingly wide range of topics, but they come in quite naturally as part of the narrative of the author's studies, subjects of sermons and lectures, with some expressions of his opinions thereon.

There is much of interest to Unitarians generally, especially to those in Lancashire and Cheshire connected with churches in the Manchester district, North-east Lancashire, and Macclesfield. To many people reading such a book as this it would be an education almost in itself; and to many others familiar with most of the literary references and allusions contained it is sure to be agreeably refreshing from the geniality of tone which pervades the whole book, and the utter absence of that egotism not seldom manifested in autobiography. There are brief character sketches of ministers, and of members of congregations; particulars connected with the history of churches and the development of movements—all of great interest,—but that which is the predominant interest in the book is the writer's tale of his own life, into which all these other matters are woven, and of which they are a real part. Brought up as a Methodist, and ultimately serving Methodism as active worker and preacher, he tells us much of his Methodist experiences, and his gradual conversion to Unitarianism is well described. Demands upon space forbid much here in way of quotation, but Mr. Rushton says, p. 145: "It is quite a familar saying that the third generation of well-to-do Unitarians never drives its carriage to chapel, but always to the Established Church." Speaking of Joseph Barker, pp. 164-5, Mr. Rushton records that the leading men amongst Unitarians who rallied round Joseph Barker fell away from him because Barker began publishing political pamphlets of an advanced kind, and considers that this was most unfortunate, asserting that "the greatest opportunity Unitarianism ever had for collecting masses of awakened men into its churches passed away with meagre results because the great leader was not secured when he was near at hand. The fields of religious reform were white unto the harvest, but the great reaper and his zealous adherents were allowed to go and reap in less important fields of labour, so that the Unitarian garner had but few sheaves of grain to show."

By way of criticism very little needs to be said. There are evidences of hurried proof reading, as in several places there are words with letters misplaced, which should have been transposed—see pp. 192, line 17; 210, line 6; 211, line 22; "poets sung," p. 43, line 19, should be "poets sang"; "thou shall flourish" should have been "shalt," quotation, p. 105. There are some errors in name spelling: "Priestly," as on p. 176 and in some other places, should be Priestley, as the book frequently has it; "T. S. Poynting," p. 180, should be "T. E. Poynting"; "Alderly," p. 211, should be "Alderley"; "Edward Layton," p. 275, should be spelled "Lawton."

And is it not an error to say on p. 79 that "in the nineteenth century the People's Charter became law?" for out of the six points of the Charter only two have yet passed into law, viz.: the ballot, and the abolition of property qualification for election to Parliament, the latter being virtually ineffective so long as only men of "property" can afford to become M.P. Universal Suffrage, Annual Parliaments, Payment of Members, Equal Electoral Districts, are not yet law.

Yet considering how much of good the book contains comparatively, it is remarkably free from errors, and we heartily commend it to our readers as good value for the money and worth far more than can be measured by any pecuniary standard Mr. Rushton merits warm congratulation on the making of a human document that fittingly pourtrays the labours and experiences of a long life. We trust he will be able to complete his record by adding the second volume, which he has in preparation.

PAMPHLETS.—The British and Foreign Unitarian Association sends us "The Prophets of Israel as Social Reformers," by Henry Preserved Smith, D.D., U.S.A.; "God, Man, and the Universe," by Charles Travers; and "Sin: its Psychology," by Samuel Charlesworth, being Nos. 76, 77, and 82 of the new series of penny tracts.

They are reliable essays on the subjects they treat, and offer valuable help and guidance to those who are groping for more light upon such themes. Mr. Travers describes the essential oneness of God and man in their relation to each other and to the universe; Dr. Smith traces the law of social progress as exemplified in the labours of the Hebrew prophets and the development of Jewish religion and national life, and compares it with its tendency in all ages and nations, and in our own times; and Mr. Charlesworth denounces the old pessimism about sin, and shows that it is not so black as it looks, and but a passing incident in upward development towards perfection.

Unity—or Trinity.

On Trinity Sunday, June 6th, the Athanasian Creed is required to be said or sung at morning service in every Episcopal Church in the United Kingdom by law established. That is because this Creed expresses more strongly and completely than any other the doctrine of the Trinity as follows:—

1. Whosoever will be saved: before all things is is necessary that he hold the Catholick Faith.

2. Which faith except everyone do keep whole and undefiled: without doubt he shall perish everlastingly.

3. And the Catholick Faith is this: that we worship one God in Trinity, and Trinity in Unity.

4. Neither confounding the Persons: nor dividing the Substance.

* * * * * *

15. So the Father is God; the Son is God; and the Holy Ghost is God.

16. And yet they are not three Gods, but one God.

The Creed defines Father, Son, and Holy Ghost to be three distinct persons, each Almighty, "yet not three Almighties, but one Almighty." It is bewildering to anyone attempting to reconcile these statements with reason. How Father can be His own Son, and Son his own Father in one God, or in any sense it is impossible for anyone to understand, whatever he may believe.

The Rev. Frederic Allen sends the following quotations from various authorities, everyone Trinitarian in belief, and yet speaking as follows, with respect to the Trinity and the Athanasian Creed:—

Martin Luther: "The word Trinity is never found in the Divine records, but is only of human invention and therefore sounds altogether frigidly. Far better would it be to say God than Trinity."

John Calvin: "I dislike this vulgar prayer, 'Holy Trinity one God! have mercy on us!' as altogether savouring of barbarism. We repudiate such expressions as being not only insipid but profane."

Bishop Tomline: "I am ready to acknowledge, that, in my judgment, notwithstanding the authority of former times, our church would have acted more wisely and more consistently with its general principles of mildness and toleration, if it had not adopted the damnatory clauses of Athanasian Creed."

Archbishop Tillotson said, in a letter written in 1694, to Bishop Burnet: "The account given of Athanasius's Creed seems to me in no wise satisfactory. I wish we were well rid of it."

Dr. South, a noted Churchman: "It must be allowed, that there is no such proposition as this, that one and the same God is three different persons, formally and in terms, to be found in the sacred writings, either of the Old or New Testament; neither is it pretended that there is any word of the same significance or importance with the word Trinity, used in Scripture, with relation to God."

Dr. Hooker, in his famous "Ecclesiastical Polity": "Our belief in the Trinity, the co-eternity of the Son of God with his Father, the proceeding of the Spirit from the father and the Son . . . . these, with such other principal points . . . . are in Scripture nowhere to be found by express literal mention."

Bishop Smalridge: "It must be owned that the doctrine of the Trinity, as it is proposed in our Articles, our Liturgy, our Creeds, is not in so many words taught us in the Holy Scriptures. What we profess in our prayers we nowhere read in Scripture, that the one God, the one Lord, is not one only person, but three persons in one substance. There is no such text in Scripture as this that 'the Unity in Trinity, and the Trinity in Unity, is to be worshipped.' No one of the inspired writers hath expressly affirmed, that in the Trinity none is afore or after other, none is greater or less than another, but the whole three persons are co-eternal together and co-equal."

Waddington's History of the Church: "The sublime truths which it (the Athanasian Creed so called) contains are not expressed in the language of Holy Scripture; nor could they possibly have been so expressed since the inspired writers were not studious minutely to expound inscrutable mysteries. Neither can it plead any sanction from high antiquity, or even traditional authority; since it was composed many centuries after the time of the Apostles, in a very corrupt age of a corrupt church, and composed in so much obscurity that the very pen from which it proceeded is not certainly known to us." The Rev. T. Mozley, Rural Dean, brother-in-law to the late Cardinal Newman, wrote thus:—"I ask with all humbleness where the idea of Threeness is expressed in the New Testament with a doctrinal sense and force? Where is the Triune God held up to be worshipped, loved and obeyed? Where is He preached and proclaimed in that threefold character? We read 'God is one,' as too, 'I and the Father are one,' but nowhere do we read that three are one unless it be in a text long since known to be interpolated." Here let me make an interpolation and it is this, that Mr. Mozley is referring to a spurious text, the only one in the old or Authorised version of the Bible which gave support to the doctrine of the Trinity, viz., the 7 v. 5 c., 1st of John, a verse which cannot be found in the Revised version, and what is remarkable, to say the least, has been quietly dropped out of the text, and no marginal or other note made, to call attention to the fact, the silence on the part of the revisers,all of whom, but one, were Trinitarians, is certainly instructive, and, as I think, worth noting. "To me the whole matter is most painful and perplexing, and I should not even speak as I now do did I not feel on the threshold of the grave, soon to appear before

the Throne of all truth. . . . Certainly not in Scripture do we find the expression, 'God the Son,' or 'God the Holy Ghost.' Whenever I pronounce the name of God, simply and first, I mean God the Father, and I cannot help meaning that, if I mean anything." The Rev. Henry Melville, a noted preacher of the Established Church in last century said: "That with regard to the Trinity the Bible is as silent as the grave." And it is a matter of notoriety that the late Dean Stanley, of Westminster, and the late Archbishop of Canterbury, the Rev. Dr. Tait, were among the minority of the Episcopalian clergy who desire that the use of the Athanasian Creed should be optional in the services of their Church, opposed as such men were, and are, to the un-Christian and un-Scriptural production of the 5th century, which complacently states that everyone not holding the Catholick faith, that is of "One God in Trinity, and Trinity in Unity," "Without doubt he shall perish everlastingly."

Postal Mission Work.

By Miss FLORENCE HILL,
Hon. Sec. Central Postal Mission and Unitarian Workers' Union.

We desire to remind all friends and supporters of the Central Postal Mission and Unitarian Workers' Union that the annual meeting of the Society will be held in Whit-week on Wednesday, June 2nd, at Essex Hall, at half-past two o'clock, to be followed by a tea at four o'clock, given jointly by the Central Postal Mission and the British League of Unitarian Women, after which the League meeting will be held.

Miss Tagart will take the chair at the Central Postal Mission meeting and will give a short address on the "Postal Mission: its aims and work." Rev. E. T. Russell will speak on mission work in Scotland, and Mrs. John Lewis on the Postal Mission in Wales. Mr. G. W. Shipway will say a few words on the "Importance of Foreign Missions," more particularly with reference to China. Mr. Shipway is still a member of the Baptist Church, though he is in sympathy on many points with the "Society of Friends," and with Unitarians. He is deeply interested in China, and has come in contact with many different classes of Chinese during his professional work in China as civil engineer. His opinion is that to the educated Chinese Unitarianism would appeal much more strongly than the ordinary orthodox Creeds. We hope that the annual meeting will be well attended, and ask all friends to try and make it widely known.

We have had several very nice letters from Sunday School teachers in orthodox denominations, asking for books to help them with their teaching. Many seem now waking up to the fact that the older criticism is not trustworthy, as one correspondent expressed it lately: "I have been a Sunday School teacher for years, and have had some experience in addressing children. The only notes on the Bible I have ever seen are not in accord with science." To teachers seeking this kind of help we have been able to send "Monthly Notes," "The Christian Freeman," "The Helper," and other works issued by the Essex Hall Sunday School Association, and have received warm letters of thanks. Possibly some readers of the "Unitarian Monthly" may be glad of similar help. We have also lent small cases of theological books to several Unitarian congregations. We are always pleased to respond to any appeal of this kind. Only the other day we had a letter from a Wesleyan Sunday School teacher, to whom Chadwick's "The Bible of To-day" had been lent. He writes:—

"I read the tracts 'Salvation' and 'Christianity and Social Problems,' and I must confess the arguments set forth are beautiful and quite reasonable. I am especially taken up with 'Salvation' by Dr. Crosskey. . . . I wish I could devote a week or so of my leisure time to the study of Chadwick's 'The Bible of To-day.' It will help me greatly in my study of the Bible; I am studying for the local preachers' plan. I am sorry, owing to my work and my position in the Church, I am unable to devote as much time to study as I should like. Please accept small contribution in aid of your Mission."

Another wrote:—

"I thank you cordially for the Unitarian pamphlets. I have been most favourably impressed with the generous spirit, the broad catholic outlook and the dignity of expression by which they are characterised. The booklet entitled 'Salvation, what it is and is not,' by H. W. Crosskey, has particularly influenced me by its sweet reasonableness. I enclose syllabus of a class I conduct every Sunday. I speak to about 100 young people, and have a perfectly free hand in managing this class. It would give me great happiness to bring into prominence the truths which are emphasised by Unitarian teachers. To do this properly it is necessary that I should undertake a systematic course of study of the works of your representative thinkers. Will you continue your kindness by suggesting to me the books I should procure for this purpose."

This letter came from Scotland, and is one of the many encouraging signs of the dying away of the bitter hostility to Unitarianism which used to exist there. This increase of sympathy, instead of lulling us into silence and making us imagine that the battle for free religious thought is won, should spur us on to unceasing activity.

Neither life, nor death, nor things below,
Nor things above,
Shall ever sever us that we should go
From His great love.

—F. P. Cobbe.

What to Teach.—XII. Heaven on Earth.

All that is taught to the young—as also to those who are older—should be related to an end in view: that —"One far-off divine event

To which the whole creation moves,"

—the realisation of Heaven upon earth.

Just as it was once said that all ways lead to Rome, so it may now be truly said that all good teaching leads towards the Kingdom of Heaven. Education, morality, self-control, opportunity, freedom, fraternity, man's mission in life—all contribute to this end. Of course there is an end beyond this; there is a vision of a heaven in a life beyond the grave. This is not "the be-all and the end-all." Here we have no continuing city, no permanent abiding place. Yet if we do not set before us an end or an aim as regards our life on earth we cannot do it concerning any life beyond. In other words, the surest way of having heaven there is to make it here.

We need first of all to teach that heaven is not a "place," but an inward condition of thought and feeling. We should make it clear from the facts of experience that a "place" may be heaven to some persons and hell to others. The water of the lake may be heaven to a fish but death to a bird, and the fish out of water is out of heaven, and the bird singing in the same place may be in heaven. The poor uncultured labourer may be like "a fish out of water" in a rich man's drawing-room, where the rich man himself finds comfort and happiness.

What is it that makes the difference? It cannot be merely the place. It must be something in those who are in the place. If a bird cannot live in the water like a fish it must be owing to a difference in itself as compared with a fish. The same applies to human beings.

The idea can be illustrated in another way. Two families lived in the same house at different times. One family were never comfortable in it; it was never a "home" to them; they were unhappy all the time they were in it. The other family went into the same house after the former had left it. To them this house was a place of joy and delight, where their greatest comfort could be found; it was a real home and heaven to them. It was the same house in both cases, but it was made different by the two families—"made" different—and this was entirely due to a different way of thinking and feeling in the two families. The first family were selfish towards each other. They did not agree, did not consider each other's good, did not seek each other's comfort and happiness. There was often quarrelling amongst them, and wretchedness and misery in consequence. The house in which all this happened was a "hell" to those who were in it. But it came out of their own minds and hearts. The disorder within themselves produced the disorder and disagreement in the house. On the other hand the second family were unselfish; they sought after each other's good, each other's comfort, each other's joy and happiness. And because they had good thoughts and feelings about each other they made the house beautiful, a place of comfort and delight.

It can be put another way. In a city there is a beautiful building, so beautiful that many thousands of people come every year from far and near to look upon it and to admire it. But there was a time when that beautiful building was not. Where did its beauty of form and design come from? Out of the mind and heart of the architect. Before it was seen outwardly in the form of stone it was in his mind; it was there that the plan of it was thought out, there that its beauty was first seen and felt. And when the building was erected and stood complete that others could see it, what was it but the outward expression to all the world of the thought and feeling that were first in the soul of the architect?

And where there are ugly houses and dirty streets they are the result of ugly thoughts and feelings and unclean desires in the minds and hearts of people who made the houses ugly and the streets dirty. If there is heaven within men's minds and hearts with all its good thoughts and feelings they must express those thoughts and feelings by striving to make every place a heaven. Love of what is beautiful felt in the soul makes man do beautiful things, build beautiful houses, and promote everywhere the beautiful life. If there is the disorder of selfishness and greed within, the actions, the doings of such selfish people will express disorder, greed, discomfort, ugliness, neglect, uncleanness, and produce woeful suffering.

Should we not make all this plain to our young people? The Kingdom of Heaven can only come in this way; it is inside else it is nowhere. It is no use looking for it anywhere if it is not within ourselves. To wait and watch for its coming from this or that direction and not set it up in our minds and hearts in good thought and feeling is a waste of time. People who are thinking heavenly thoughts and feeling heavenly desires are always eagerly engaged in building up heaven everywhere. The lovely soul makes loveliness, and the beautiful character is always making things beautiful.

All true education is to this end, all real morality and religion, all true freedom and brotherhood, each man's mission, his fulfilment of himself and his powers, are best found in seeking the good of all men, in making heaven for all. The Kingdom of Heaven on earth comes as fast as people think it and feel for it, desire it, and work for it. If it appears to be coming more truly now it is because it is in more people's minds and hearts.

And when heaven is in men's hearts and minds it not only produces heaven on earth in outward conditions, in embodiments of beauty—joy and love—but being in the heart it is there not alone for life on earth, but for life anywhere. If a man have heaven within he carries it with him wherever he goes, and if his body perishes he carries heaven into the life beyond the grave.

Notes and News.

The National Triennial Conference of Unitarian and Kindred Churches at Bolton, April 20-23, had most enthusiastic meetings, and were most inspiring in large attendances, and in quality of addresses. The Bolton Unitarians earned the gratitude of all concerned for lavish and considerate hospitality. A larger number of defenders of the Unitarian name were elected to the Committee, and some of the "Free Catholics" have been airing their disappointment in the "Inquirer" in an unbecoming manner.

Attendances at Conference Meetings are given as having been:—Monday night, 620; Tuesday service, 1,200; Wednesday morning service 370, Conference 800, afternoon 750, evening conversazione 1,150; Thursday morning service 900, conference 850, afternoon 850, evening meeting 1,600; Friday devotional service 400, conference 350. Four hundred and fifty-seven ministers and delegates accepted hospitality.

The Unitarian Van Mission has begun its open-air work of the present season, May 13th, with its four vans at Guildford (Surrey), Harborne (Birmingham), Pontypridd (South Wales), and Falkirk (Scotland), with very encouraging meetings, except at Harborne, where, owing to difficulties as to sites, the effort had to be abandoned. The average attendances at Falkirk were 500 per meeting, one night about one thousand being present.

The Whit-week Unitarian Anniversaries in London include the meetings of the British and Foreign Unitarian Association (see advt.), Sunday School Association, Central Postal Mission, National Unitarian Temperance Association, The League of Unitarian Women, and they are sure to be full of interest.

Mr. John Harrison, President of the B. and F.M. Association, and whose portrait graces the front page of this number of the U.M., is nominated for re-election to the Presidency, and well deserves the honour.

The Rev. Franklin C. Southworth, President, Meadville Theological School, U.S.A., is on a visit to England. He gives the address to the Whit-Sunday gathering of Sunday Schools, Free Trade Hall, Manchester, and will take part in the meetings in London during Whit-week, and gives four Wednesday lectures to the students at Manchester College, Oxford.

The Rev. Mary A. Safford, Unitarian minister of Des Moines, Iowa, U.S.A., has been taking part in the International Women's Suffrage Congress, London, and is to be present at the Whit-week Unitarian meetings.

The Accrington Congregation has been celebrating its jubilee by a re-union of past ministers, former members and scholars, and special services.

A united social gathering of friends of the four Congregations at Ilford, Walthamstow, Forest Gate, and Stratford, was held at Stratford on Saturday evening, May 8th.

The Christiania Unitarian Church, Norway, is making an appeal to English Unitarians to support an effort to erect a building.

The Summer School for Sunday School Teachers at Park Hall, Hayfield, near Manchester, for the week June 12-18 should secure attendance of many Unitarian Sunday School workers of Lancashire, Cheshire, Yorkshire, and the Midlands. Particulars from Rev. W. Holmshaw, The Parsonage, Blackley, Manchester.

BAZAARS AND SALES OF WORK HELD: London, Stamford Street, in aid of Men's Club, April 15th and 16th (£50); Torquay, April 14th, for Church Funds; Blackley, Manchester, April 29th and May 1st, for Chapel Funds (£129); Urmston, Manchester, April 30th and May 1st, for enlargement (£175); Peckham, May 15th, for Church Funds (£68).

MEETINGS HELD: National Triennial Conference of Unitarian Churches at Bolton, April 20-23; National Unitarian Temperance Association, April 16th; North Cheshire Unitarian S.S. Union, Quarterly Meeting, Stockport, April 17th; Spring Meeting, London Guilds Union, Highgate, April 28th; Annual Meeting, Liverpool Domestic Mission, Mill Street, May 3rd; Annual Meetings, S.E. Wales Unitarian Society, Cardiff, April 26th; Annual Meetings, Western Unitarian Union, Taunton, May 6th; Annual Meeting, London District Unitarian Society, May 12th; Annual Meeting, Yorkshire Unitarian S.S. Union, Hunslet, Leeds, May 1st; Spring Conference, Northumberland and Durham Unitarian Christian Association, Middlesborough, May 10th; Annual Meeting, London Domestic Mission May 14th.

MINISTERIAL CHANGES: Rev. J. Morley Mills, farewell at Bootle, April 7th, and presentations to himself and wife and daughters, and welcome at Failsworth, Manchester, May 1st; Rev. A. M. Holden, appointed to Kirkstead, Lincolnshire, and resigned at Warwick; welcome to Rev. J. Wain, Scarborough, April 28th; Rev. E. W. Lummis, M.A., has begun at Cambridge; Rev. J. E. Stead concluded at Mossley, April 25th; welcome at Shrewsbury to Rev. W. and Mrs. Stephens; Rev. J. Burton, M.A., resigned, Portsmouth, May 16th; Rev. H. D. Roberts, Hope Street, Liverpool, exchanging three months with Rev. A. L. Hudson, B.D., Newton, Boston, Mass.

DEATHS: Mrs. Hill, widow of late Rev. H. Hill, Banbury, April 7th, 76; Harriet Holme, Southport, April 17th; Mr. J. B. Wostinholm, Sheffield, April 23rd, 73; Mr. James Parsons, B.Sc., F.G.S., of Clifton, Bristol, interred in Ceylon, April 14th; Mr. Edward Rye, M.B., of Southport, April 21st, at Suez; Miss H. E. Jevons, Buxton, April 27th; Isabella Boyle, Lower Broughton, Manchester, April 29th, 67; Miss Harriet Crabb, Bridport, April 26th, 98; Rev. S. J. Barrows, D.D., Editor "Christian Register," U.S.A., 1884-1896, April 21st, New York, 68; Mr. James Boyle, Leeds, May 6th, 73; Miss E. M. Burgess, Crawley, May 14th; Miss Eliza Johnston, of Downpatrick, May 6th.

British & Foreign Unitarian Association.

ANNIVERSARY MEETINGS

WHIT-WEEK, 1909.

TUESDAY EVENING, 1st JUNE.

THE ESSEX HALL LECTURE will be delivered by **Professor F. E. WEISS, D.Sc.** (Professor of Botany in the University of Manchester) on **'The bearings of the Darwinian theory of Evolution on Moral and Religious Progress.'** Mr. John Harrison, the President of the Association, will take the Chair at 8 p.m.

Any member of the Association who sends a stamped and addressed envelope to the Secretary *not later than Tuesday, 25th May*, will receive one Ticket (not transferable). Non-members of the Association may obtain Tickets on payment of 1s. *Application for Tickets should be made without delay.*

WEDNESDAY, 2nd JUNE.

RELIGIOUS SERVICE at Little Portland Street Chapel at 11 a.m. Preacher, **Rev. J. Estlin Carpenter, M.A., D.Litt., D.D.** Collection in aid of the Funds of the Association.

PUBLIC MEETING at Essex Hall at 7-30 p.m. Twenty-Minute Addresses on **'Religion and Music,'** by JOHN HARRISON, Esq.; **'Religion and Poetry,'** by Rev. W. L. SCHROEDER, M.A.; **'Religion and Science,'** by Dr. J. LIONEL TAYLER; **'Religion and Theology,'** by Rev. S. H. MELLONE, M.A., D.Sc.; **'Religion and Politics,'** by Rev. A. A. CHARLESWORTH; **'Religion and Poverty,'** by J. C. WEDGWOOD, Esq., M.P.

THURSDAY, 3rd JUNE.

ANNUAL BUSINESS MEETING at 10 a.m. Reception of Report. Election of Officers, Committee and Council. Resolutions and other Business.

CONFERENCE on 'Possibilities of greater co-operation and co-ordination among our various Societies and Funds concerned in the administration of Grants to Congregations and Ministers, and in promoting Missionary work.' There will be an adjournment at one o'clock. The Conference will be resumed at 2 p.m. and will conclude at 4 p.m.

CONVERSAZIONE at the **Portman Rooms, Baker Street, W.** The **President** will receive from 8 to 8-30. Tea and Coffee from 8-30 to 10-30. At intervals during the evening the Band will provide Music. Tickets, 1s.; on and after 2nd June, 2s. Evening Dress optional.

OTHER WHIT-WEEK MEETINGS.

The Sunday School Association meetings will be held on Tuesday morning and afternoon; the meetings of the **Central Postal Mission**, followed by those of the **British League of Unitarian Women** will be held on Wednesday afternoon; the **Ministers'** meeting on Thursday afternoon; the representatives of **District Societies** on Friday morning; and the **Temperance Association** on Friday afternoon and evening.

The Committee extend a cordial invitation to all who are interested in the work of the Association to be present at the Whit-week Meetings.

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— OR —
THE COMMITTEE .

Of every Unitarian Congregation, and to Church Members.

THE EDITOR OF

"The Unitarian Monthly"

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AND VENTURES TO SUGGEST THAT THERE OUGHT TO BE

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